

Godhead is Light, Nescience is darkness. Where there is Godhead there is no Nescience.



(An instrument for training the mind.)

Edited and Founded

(It educates humanity of its Divine nature)

Under direct order of His Divine Grace Sri Srimad Bhakti-Siddhanta Saraswati Goswami Prabhupada
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PART XXIII

Sanatan Dharma is the Religion of All Living Entities

At a time when material science is predominating over all subjects including the tenets of religiosity, it will be a great enlivening matter if we can see the principles of Sanatan Dharma from the point of view of the modern scientist. Even Dr. S. Radhakrishnan admitted it in the world religion conference held sometime before in Delhi that religion will not be acceptable in the modern civilization if it is not accepted from the scientific point of view. And in reply to all these different proposition we are very glad to announce in this article for the lovers of Sanatan Dharma that Sanatan Dharmam is the only religion of the world which is meant for all the living beings eternally related with the Supreme Lord.

Sanatan means eternal. Sripad Ramanujacharya has explained the word Sanatan as the thing which has neither any beginning nor any end. And when we speak of Sanatan Dharma we must take it for granted on the authority of Sripad Ramanujacharya that it has no beginning nor any end. The thing which has no beginning nor any end must not be any sectarian thing or limited by any boundary. When we hold on the conference on the Sanatan Dharma people belonging to some of the non-eternal religious faith may wrongly consider it that we are dealing in some sectarian thing but if we go deep into the matter and take everything in the light of modern science it will be possible for us to see Sanatan Dharma as the business of all the people of the world nay all the living entities of the universe. Non-Sanatan religious faith may have some beginning in the annals of the human society but there cannot be any

history of the Sanatan Dharmam because it continues to remain with the history of the living entities.

So far living entities are concerned we find it from the authority of the Shastras that the living entities have also no birth or death. In the Bhagwat Geeta it is clearly stated that the living entity is never born nor does it ever die. He is eternal indestructible and continues to live after the destruction of his temporary material body.

With reference to the above concept of the Sanatan Dharma we may try to understand the concept of religion. From the Sanskrit root meaning of the word Dharma it means that which is constantly with a particular object. When we speak of fire it is concluded at the same time that there is heat and light along with the fire. Without heat and light there is no meaning of the word fire. Similarly we must find out the essential part of a living being which is always companion with him. That part of constant companion of the living being is his eternal quality and that eternal part of the living being's quality is his eternal religion.

When Sanatan Goswami asked Lord Sri Chaitanya Mahaprabhu about the **Swarup** or real constitution of the living being, the Lord replied that the constitutional position of the living being is to render service to the Supreme Personality of Godhead. And if we analyse this part of the statement of Lord Chaitanya we can very well see that every living being is constantly engaged in the business of rendering service to another living being. A living being serves another

living being in different capacities and by doing so, the living entity enjoys life. A lower animal serves a human being as servant serves his master. A serves B master, B serves C master and C serves D master and so on. Under the circumstances we can see that a friend serves another friend and the mother serves the son or the wife serves the husband or husband serves the wife. If we go on searching in that spirit it will be seen that there is no exception in the society of the living being where we do not find the activity of service. The politicians present his manifesto before the public and convince his voters about his service capacity. The voter also gives the politician his valuable vote on expectation that the politician will give service to the society. The shopkeeper serves the customer and the artisan serves the capitalist. The capitalist serves his family and the family serve the headman in terms of the eternal capacity of the eternal being. In this way we can see no living being is exempted from the practice of rendering service to other living being and therefore we can conclude that service is a thing which is the constant companion of the living being and therefore it may be safely concluded that rendering of service by a living being is the eternal religion of the living being.

When a man professes to belong to a particular type of faith with reference to the particular time and circumstances of birth and thus one claims to be a Hindu, Muslim, Christian, Buddhist or any other sect and subject such designations are Non-Sanatan-Dharma. A Hindu may change his faith to become a Muslim or Muslim may change

his faith to become a Hindu or a Christian etc. but in all circumstances such change of religious faiths does not allow a person to change his eternal engagement of rendering service to other. A Hindu or a Muslim or a Christian in all circumstances he is servant of somebody and thus to profess a particular type of faith is not to be considered as Sanatan Dharma but the constant companion of the living being that is rendering of service is the Sanatan Dharma.

In the Bhagwat Geeta there are several references in the matter of Sanatanam. Let us see one by one some of the statements of the Geeta and try to take the import of Sanatan Dharma from the authority.

There is a reference of the word Sanatanam in the 10th sloka of the seventh chapter in which the Lord says that he is the eternal fountain head of every thing and therefore He is Sanatanam. The Fountain Head of everything is described in the Upanishad as the Complete Whole. All emanations from the Fountain Head is also complete in itself and in spite of many such complete units have emanated from the Sanatan Complete the Sanatan head does not diminish in quality or quantity. That is the nature of Sanatanam unchanged. Anything that wears or tears under the influence of time and circumstances is not Sanatan. Therefore anything which has a circumstantial change in whatsoever from or quality cannot be accepted as Sanatan. The sun is disseminating the rays for hundreds and crores of years and yet there is no change in the formation or radiation of the sun. That is a material created object and the Substance which is never created cannot have therefore any change in formation and quality even though He is the seedling source of everything.

There is also reference of the word Sanatan in the eighth chapter (continued on page 4)

SRI ISHOPANISHAD

INVOCATION OF AMEN

Text.

Om purnam adah purnam
idam purnat purnam udachyate
purnasya purnam adaya purnam
eva avasishyate.

English Synonyms

Om—The complete Whole.
purnam—perfectly complete, adah—that, purnam—perfectly complete, idam—this phenomenal world, purnat—from the all perfect, purnam—complete unit, udachyate—produced, purnasya—of the complete whole, purnam—completely all adaya—having been taken away, eva—even, avasishyate—there is the balance.

Translation

The complete whole personality of Godhead is perfectly complete. And because He is completely perfect all emanations from His energy as this phenomenal world everything is perfectly is equipped as a complete whole. What ever is produced of the complete whole is also complete by itself. And because He is complete Whole, eventhough so many complete units are emanated from Him, still He is the complete balance.

Purport

The complete Whole or the Supreme Absolute Truth is the complete personality of Godhead. Impersonal Brahman is incomplete realisation of the Absolute Complete and so also the conception of Paramatma. The Supreme Personality of Godhead is *Satchidananda Vighraha*. Impersonal Brahman realisation is the realisation of His *Sat* (eternity) part and Paramatma realisation is the realisation of *Satchid* (eternal knowledge) part realisation. But realisation of the Personality of Godhead is realisation of all the transcendental features like *Sat Chit and Ananda* in complete. *Vighraha* means Form. Therefore the complete whole is not Formless. If He is Formless or if He is less in any other thing He cannot be Complete Whole. The Complete Whole must have everything within our experience and beyond our experience. Otherwise He cannot be Complete. The Complete Whole Personality of Godhead has immense potencies and all of them are also as complete as He is. Therefore this phenomenal world or the material world where we are now put, is also complete by itself. The twenty-four elements of which this material universe is a temporary manifestation are completely adjusted to produce complete things which are necessary for the maintenance and subsistence of this universe. No extraneous effort by any other unit is required for the maintenance of the universe. It has its own time fixed up by the energy of the Complete Whole and when

the time is complete this temporary manifestation will be annihilated by the complete arrangement of the Complete. There is complete facility for the small complete units namely the living beings to realise the Complete; and all sorts of incompleteness is experienced on account of incomplete knowledge of the complete. The human form of life is there as complete manifestation of a complete consciousness of the living being which is obtained after completing eighty four lacs of evolutionary processes in the cycle of birth and death. Therefore if human being does not realise His completeness with the complete in this complete life of complete consciousness, he loses the chance of realising his completeness and put into the cycle of evolutionary process by the complete law of complete material nature. Because we do not know that there is complete arrangement in the complete nature for our maintenance therefore we make effort to utilise the resources of nature for making a so called complete life of sense-enjoyment. This misleading life and sense enjoyment is called illusion because the living entity cannot enjoy life or cannot enjoy the senses without being dovetailed with the Complete Whole. For example the hand of a body is a complete unit so long it is attached with the complete bodily unit. When the hand is detached from the main body such a hand may appear like a hand but actually it has no potency of being used as hand. Similarly the living beings are part and parcel of the Complete Whole and so long the parts and parcels are detached from the Complete Whole, certainly the illusory representation of completeness cannot bring in the desired result. Completeness of human life can only be realised when the human form of life is engaged in the complete service of the Complete Whole. Any service in this world either social, political, communal or international, or even inter-planetary all will remain incomplete unless and until the same is dovetailed with—the Complete Whole. When everything is dovetailed with the Complete Whole such attached parts and parcels also become complete in themselves.

Text 1

Isha vasyam idam sarvam
yat kim cha jagatyam jagat
tena tyaktena bhunjitha ma
gridha kasyasid dhanam.

English Synonyms

Isha—by the Lord, vasyam—controlled, idam—this, sarvam—all, yat—whatever, kim—it is, cha—and, jagatyam—within the universe, jagat—all that is animate or inanimate, tena—by Him

tyaktena—set apart quota, bhunjitha—must you accept, ma—do not, gridha—make into use, kasyasid—whom does it belong, dhanam—things necessary.

Translation

Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept things necessary for him as it is set aside as his quota and must not accept otherwise knowing it well as to whom does it belong.

Purport

The vedic knowledge is infallible because it comes down through the perfect disciplic succession of spiritual masters beginning from the Lord Himself. The vedic knowledge is received from the transcendental sources because the first word was spoken by the Lord Himself. The words spoken by the Lord is called *Apurushaya* or not delivered by any person of the mundane world who is infected with four principles of imperfectness. A living being of the mundane world has four defective principles of his life and they are (1) that he must commit mistake, (2) he must be sometimes illusioned (3) he must try to cheat others and (4) he is endowed with imperfect senses. With all these four principles of imperfectness one cannot deliver the perfect form of information in the matter of all pervading knowledge. The vedas are not like that. The Vedic knowledge was imparted in the heart of Brahma the first created living being and Brahma in his turn disseminated the knowledge to his sons and disciples as they were originally received from the Lord. The Lord being *Purnam* or all perfect there is no chance of His becoming subjected to the laws of material nature which is also controlled by the Lord. The Lord is controller of the material nature while the living entities or inanimate objects all are controlled by the laws of material nature or ultimately by the potency of the Lord. This *Ishopanishad* is a part of the *Yajurveda* and as such the information is there as to the proprietorship of things that be within the universe. This everything is confirmed by the 'Bhagwat Geeta' in the seventh chapter where *Para* and *Ayara Prakriti* is discussed. The elements of nature like the earth, fire, water, air, sky, mind, intelligence, and ego all belong to the inferior quality material energy of the Lord whereas the living being or the organic energy belong to the superior quality *Para Prakriti* of the Lord. But on the whole both the *Prakritis* or energies are emanations from the Lord and ultimately He is the controller of everything that be. There is nothing in the universe which does not belong either to the *Para Prakriti* or to the *Ayara Prakriti* and therefore everything does belong to the proprietorship right of the Supreme Being.

The Supreme Being or the Absolute Personality of Godhead being the complete Personality, He has the complete perfect brain to adjust everything completely by his different potencies. The Supreme Being is compared with the Fire and everything that be organic or inorganic are compared with the heat and light of the Fire. The fire distributes the energy in the form of heat and light and as such the Lord displays his energy in different ways and is the ultimate controller and sustainer of everything, dictator of everything, full of all potencies, knower of everything, benefactor of every one, and full of all inconceivable opulences, power, fame, beauty, knowledge and renunciation.

One should therefore be intelligent enough to know that except the Lord no body is the proprietor of anything within the universe. No body should claim to be the proprietor of anything but he must accept things which are set aside by the Lord as his quota of maintenance. The cow gives milk but she does not drink the milk. The milk is designated as the food for the human being. The cow eats grass and straw but does not drink its own milk. Such is the arrangement of the Lord and we should be satisfied with the things as they have been very kindly set aside by Him. We should always think within ourself as to whom belongs the things that we possess. Take for example our dwelling house which is made of earth, wood, stone, iron, cement, metals and so many other material things. If we think in terms of the *Ishopanishad* then we can know that we cannot produce either of the above mentioned building materials. We can simply bring them together like a coolly and transform them in different shapes by our own labour. A labourer cannot claim to become the proprietor of a thing because he has laboured hard for manufacturing a particular thing. There is always a great quarrel between the labourers and the capitalist in the present day society. The quarrel is now taking an international shape and the world is at loggerhead between a man and a man just like the dogs and cats. The *Ishopanishad* cannot advice to the cats and dogs but it delivers the message of Godhead through the banafide Acharyas. The human being may take vedic lessons from the *Ishopanishad* that no body should quarrel but they must be satisfied by the privilege given to him by the mercy of the Lord. There will be no peace if the communist or the capitalist or any other party claim to become the proprietor of the resources of nature which is the property of the Lord. The capitalist cannot curb down the communist simply by political manuvour neither the communist can gain over the capitalist simply by fighting for the stolen bread. If they do not recognise the proprietorship of the Supreme Person-

ality of Godhead then the property which they claim to be their own must be taken as stolen property and therefore they shall be liable to be punished by the laws of nature. The atom bomb is there both in the hands of the communists and the capitalists and if both of them do not recognise the proprietorship of the Supreme Lord, it is sure and certain that the atom bomb from both the sides will ruin the career of the both the parties. Therefore in order to save themselves from the onslaught of the opposite party, both of them must follow the instruction of the Ishopanishad and bring in peace in the world.

The human being is not meant for quarrelling like the cats and dogs. They must be intelligent enough to realise the importance of the human life and realise the aim of human life. The Vedic literatures are meant for them and not for the cats and dogs. The cats and dogs can kill their eatable animals and for that there is no question of sin on their part but if a man kills an animal for the satisfaction of his uncontrolled taste, he must be responsible for breaking the laws of nature and therefore he must be punished. Distress and happiness are meant for the human being and not for the animals. There is standard of life for the human being and not for the animals. The tiger does not eat rice or wheat or cows milk because it has been given its quota of foodstuff in the shape of animal food. There are many animals and birds who are either vegetarian or non vegetarian but none of them transgress the law of nature as it has been ordained by the will of the Lord. Amongst the living being either animals or birds or reptiles there is strict following of the laws of nature and therefore there is no question of sin for them neither the Vedic instructions are meant for them. The human life is therefore a life of responsibility.

It is also wrong to consider that simply by becoming a vegetarian one can save himself from the act of transgressing the laws of nature. Vegetable has also life. One life is meant for another living being and that is the law of nature. One should not be proud of becoming a strict vegetarian. The point is to recognise the Supreme Lord. The animals have no developed consciousness to recognise the Lord but a human being is sufficiently intelligent to take lessons from the Vedic literature and thereby know how the laws of nature is working and derive profit out of it. If he therefore neglects to consult the instruction of the Vedic literatures from the right sources his life is very risky.

The human being is therefore required to recognise the authority of the Supreme Lord. He must be a devotee of the Lord. He must offer everything to the service of the Lord and then partake the remnant of the food stuff. That will make him able

to discharge his duty properly. In the Bhagwat Geeta the Lord directly orders that he accepts the vegetable eatables from the hands of a pure devotee. Therefore a human being shall not only become a strict vegetarian but also he must be devotee of the Lord and offer first to the Lord all such cooked food and then partake of the Prasadam. Such devotees only can properly discharge the duty of the responsibilities of human life. Others who do not do so shall be eating only sins and nothing else and thus he will be subjected to different types of distresses which are results of various sins accruing from ignorance and the root of sins is deliberate disobedience to the laws of nature and not recognising the proprietorship of the Lord.

Disobedience to the laws of nature or disobedience to the order of Lord will bring in ruin for the human being. On the other hand if he is sober and knows the laws of nature without being influenced by unnecessary attachment or abhorance he is sure to be recognised again by the Lord and thus becomes eligible for going back to Godhead to eternal home.

Text 2

Kurvan eva iha karmani jijibishet satam sama evam twai nanyatha itah na karma lipyate nareya.

English Synonyms

Kurvan—doing continuously, *eva*—thus, *iha*—during this span of life, *karmani*—work, *jijibishet*—one should desire to live, *satam*—one hundred, *sama*—years, *evam*—so living, *twai*—unto you, *nanyatha*—no alternative, *itah*—from this path, *sati*—there is, *na*—not, *karma*—work, *lipyate*—can bound up, *nareya*—unto a man.

Translation

One may aspire to live for hundreds of years if he continuously goes on doing work in that way because that sort of work will not bind him in law of karma and there is no other alternative except this way for the man.

Purpose

No body wants to die and every one wants to live for as he can drag on. This temperament is not only visible individually but also it is visible collectively by groups of community society or nationality. There is hard struggle for life in every class of living entities and the Veda Says it is quite natural for the living being. The living being is eternal by nature but due to his bondage in the material existence he has to change body one after another and the process is called transmigration of the soul. This transmigration of soul is called by another name as Karmabandhana or bound up by one's own work. The living entity has to work for his livelihood because that is the law of material-nature and if he does not do act according to prescribed duties of a particular life he is supposed to

transgress the law of nature making himself bound up more and more in the cycle of birth and death in different species of life. The cycle of birth and death is current in the life other than the human life and when the living entity gets the chance of human life, it is given to him to get himself freed from the chain of the law of Karma. This Karma *Akarma* and *Vikarma* divisions are very clearly made in the Bhagwat Geeta. Actions which are done in terms of the prescribed duties mentioned in the revealed scriptures (Vedas) are called Karma. And actions which make one free from the cycle of birth and death is called Akarma. And actions which are performed according to one's misuse of freedom and thereby putting himself in the lower regions living conditions are called Vikarma.

Out of these three different categories of activities the one which makes one free from the cycle of further bondage of Karma is preferred by the intelligent class of men. Ordinary men want to perform good work in order to be recognised and get good status of life in this world or in heaven but better class of men wants to get himself freed altogether from the actions and reactions of all good and bad works. The intelligent class of men know it well that good work or bad work all are equally causes for material miseries of life and therefore to seek to do such work which make them free from the actions of good or bad work. This freedom from the action of good and bad work is ascertained herewith in the Ishopanishad.

The instruction of the Ishopanishad is better explained in the Bhagwat Geeta or in the *Geeta-panishad* the cream of all the Upanishads. In the Bhagwat Geeta the Personality of Godhead says that no body can attain the state of *Naikarma* or *Akarma* without beginning the prescribed duties mentioned in the Vedic literatures. The Vedic literatures have regulated the working energy of a human being in such a way that gradually one can realise the authority of the Supreme Being. When one realise the authority of the personality of Godhead *Vasudeva* it is to be understood that he has not attained the stage of positive knowledge. At this purified stage of life where the modes of nature namely goodness passion and ignorance cannot react one is enabled to act on the basis of *Naikarma* or the work which does not bind one in the cycle of birth and death.

Factually no body has to do any thing more than to render devotional service of the Lord. But in the lower stage of life no body can at once adopt the activities of devotional service neither he can completely stop reactionary work. A conditioned soul is accustomed to work for his sense gratification or for his own selfish or extended selfish in-

terest. An ordinary man wants to work for his own sense enjoyment and in the same spirit when the principle of sense enjoyment is extended from individual to collective society, nation, community or even humanity etc. they assume different attractive names under the headings of altruism, socialism, communism, nationalism or humanitarianism etc. These isms are certainly very attractive forms of *Karmabandhana* but the Vedic instruction of the *Ishopanishad* is that if you want to live at all for either of the above isms make them God centered or *Ishavasyam*. There is no harm to become a familyman, an altruist, a socialist, a communist, a nationalist or a humanitarianist provided all such activities are executed in relation with *Ishavasya* or God centered conception God centered activities are evaluated in the Bhagwat Geeta so richly that it recommends a part of it can save one from the greatest danger. The greatest danger of life is to glide down again in the cycle of evolutionary process of birth and death. There are 84 lacs species of life and some way or other if a man misses the opportunity of his human form of life, influenced by the modes of material nature and thus glides down again in the above evolutionary cycle, it must be the most regrettable incidence of life which the foolish man cannot see by his defective senses. The *Ishopanishad* advises therefore to exert one's energy in the *Ishavasya* spirit and in that engagement he may wish to live for many many years. Otherwise his long life is as good as that of a tree which is also a living being and lives for hundreds and hundreds of years. There is no utility for living a long period like the trees or breathing like the bellows or be getting children like the hog and dog of eating the like camel and push on such activities in the name of polished isms. An humble life even, with God centered activities, is more valuable than the colossal hoax of so called altruism, socialism etc. without any relation of God.

When such activities as Altruism etc. are executed in the spirit of Ishopanishad, every one of them becomes a form of *Karmayoga* as recommended in the Bhagwat Geeta and that guarantees an executor against the danger of evolutionary process of birth and death. Such God centered activities even though half finished still it is good for the executor because that will guarantee one at least human form of life in the next birth so that he gets another chance of improving his position on the path of liberation.

How one can execute God centered activities is elaborately explained in the *Bhakti Rasamrita Sindhu* by Srila Rupa Goswami and rendered into English by us under the title of *Science of Devotional Service of the Lord*. We shall recommend this valuable book to all who are interested to guide their activities in the spirit of Ishopanishad.

Mantra No. 3

Asurya nama tey loka andhe-
nya tamasa abritah tamstey
pretya abhigachhanti ye ke cha
atmahana janah.

English synonyms.

Asurya-meant for the Asura,
nama-famous by the name, loka-
planets, andhe-ignorance, tam-
asa-darkness, abritah-covered
by, tam-there, tey-they, pretya-
after death, abhigachhanti-do en-
ter into, ye-any one, ke-and every
one, cha-and, atmahana-the killer
of the soul janah-persons.

Translation

The killer of the soul whoever
he may be must enter into the
planets which are famous as the
planet of the Asura (faithless) and
are full of darkness and ignorance.

(Continued from page 1)

ter of the Bhagwat Geeta and it
is said there is another cosmic
nature which is completely differ-
ent from the one of which we
have got some experience at
present. The material nature is
so to say a Jad or dead nature
and just opposite to this nature
there is another one which is
completely different from it. That
cosmic nature is full of life bliss
and knowledge and that is called
eternal nature or Sanatan nature.
As there is no wear and tear or
change in the Formation of the
Supreme Being so there is no
change in the formation of the
Sanatan nature. And as the Sup-
reme Being is the Supreme living
Being so also the cosmic nature
where the Supreme Being domi-
nates is also as much living as
the Lord is. There is no difference
in quality of the two Santan en-
tities and there, in the opinion of
the Vaisnavas the Lord and His
Dhama are identical i.e. of the
same nature of Sanatan. Like
the cosmic material universe the
Sanatan cosmic nature is never
created and never does it annihi-
late. And it is also said in the
Bhagwat Geeta that the non
perishable place is the permanent
home of every living being and
whoever goes back to the King-
dom of God does never come
again in this mortal world. This
mortal world even up to the
region of the Brahmaloka is
always a nonsanatan place and
one has to return back to this
mortal world even though one is
able to rise up so high as to the
Brahmanloka the topmost planet
of this material universe.

It may be taken from the
above statements that the Lord
is Sanatan and the place where
the Lord resides is also Sanatan.
And let us see what is the posi-
tion of the living entities. In the
15th chapter of the Bhagwat
Geeta the living entities are men-
tioned as the Sanatan. The living
entities are in fact parts and par-
cels of the Supreme Lord. And

Purport

A human life is distinguished from
the animal life on account of its
heavy responsibilities. Those who
are cognisant of that responsibility
and work in that spirit are called
Suras. And those who are either
neglectful of the responsibility or
have no information about it, are
called the *Asuras*. There are only
these two kinds of human being
all over the universe. In the *Rik
Veda* it is stated that the *Suras*
always aim at the lotus feet of the
Supreme Lord (Vishnu) and act
accordingly. Their ways are illu-
minated as that of path of the Sun.

Intelligent human being there-
fore must always remember that
this particular form of body
(human life) is obtained after an
evolution of many millions of
years in the cycle of transmigra-
tion of the soul. This material
(to be continued)

because the Lord is Sanatan. His
parts and parcels also must be
Sanatan. But one thing we must
always remember that the living
being are eternally parts and
parcels of the Supreme Being
without any change. Attempt
therefore to become one with the
Lord is also an unnatural attempt
against the principle of Sana-
tanam and therefore culture of
such monistic philosophy is a
non-sanatan attempt detrimental
to the interest of Sanatan Dhar-
ma. The monists, or those who
aspire to become one with the
Supreme Lord, are not Sanatani-
sts.

In the eleventh chapter of the
Bhagwat Geeta the Lord is ad-
dressed as Sanatanam by Shri
Arjuna. He says there that the
Supreme Lord is the Original
Sanatan Purusha. He is abya
Purusha which is confirmed in
the Upanishad as Purnatama.
In spite of unfathomed emana-
tions from the Purusha He is
always Sanatan Purusha with-
out diminution.

From the above extracts from
various authoritative scriptures
it is clear that the word Sanatan
is not a nomenclature of a parti-
cular sect of religious faith as it
is created by the speculative
mind of a mundaner but the
Sanatan word is derived from the
Vedic literatures to apply it in
the matter of the Supreme Lord
and the living entities who are
parts and parcel of the Supreme
Lord.

The Living entities as it ap-
pears from the 15th chapter of the
Bhagwat Geeta are qualitatively
equal with the Supreme Lord on
account of their being the parts
and parcel of the Lord. Some
how or other such parts and
parcels of the Lord have fallen in
the material atmosphere and are
encaged by the material covering
of mind and the senses. With
this mind and the senses such
living entities are struggling very
hard for existence but as part

and parcel of the Lord they are
not the least happy in a material
atmosphere which is temporary
and in opposition of the Sanatan
cult. Everything here is tem-
porary full of ignorance and
leading to darkness.

The Lord Shri Krishna who
is the Supreme Personality of
Godhead by His causeless mer-
cy upon His part and parcels
the living entities specially the
human being and more specifically
upon the Indians—descends Him-
self once during the daytime of
Brahmajni that is after every 432
crores of solar years and in order
to deliver the fallen souls teaches
them the principles of Sanatan cult
in the lessons of the Bhagwat
Geeta.

The Bhagwat Geeta was for-
merly taught to the Sun god
and the Sungod taught the sub-
ject to his son Manu who again
taught the subject to his son
Ikshaku and thus from the father
to the son or from the spiritual
master to disciple the message of
Sanatan Dharma came down in
chain or disciplic succession. When
the chain was broken somehow or
other the same lessons were once
more taught to Arjuna at the
battlefield of Kurukshetra and a
clear conception of the Sanatan
Dharma is explained there.

The Lord claims to be the
father of all species of life. He
claims that all living being never
mind what he is as the part and
parcel of Him. And the Bhagwat
Geeta is meant for them. In the
Bhagwat Geeta there is informa-
tion of the Sanatan nature of the
Supreme Lord. His abode which
is far and faraway from the
material sky and the sanatan
nature of the living beings.

He also gives the information
that this material world is full of
miseries in the shape of birth
death oldage and diseases and
even upto the topmost planet of
the universe that is to say in the
Brahmaloka the same miseries are
current in some or other forms.
Only in His own abode there is
no misery at all. In that abode
there is no need of light either
from the Sun, from the moon or
from the fire. And the life there
is perpetual with full knowledge
and bliss. That is called the
Sanatan Dham. It is quite natu-
ral therefore to conclude that
the living entities must go back
to home back to godhead to enjoy
life in the Sanatan Dham along
with the Sanatan Purusha or
the Purusottam Lord Shri Krishna
and must not rot in this miserable
land of material existence. There
is no happiness in the material
sphere even upto the Brahmaloka
and the plans and activities to
elevate oneself to higher planes
within the material universe are
done by those who are less intel-
ligent. The less intelligent men
also take shelter of other demi-
gods other the Lord Himself and
derive benefit which is to stand

for a limited period. In this way
all such religious principles are
only temporary measures for tem-
porary benefit for the less intel-
ligent persons. The intelligent
person shall give up all such
engagement in the name of reli-
giosity and must take shelter of
the Supreme personality of God-
head and there is absolute assu-
rance of immortality from the side
of the almighty father. Sanatan
Dharma is therefore the process
of *Bhaktiyoga* by which one can
know the Sanatan Lord and His
Sanatan abode and by that pro-
cess only one can go back to the
Sanatan Dham to take part of
the Sanatan enjoyment prevailing
there.

Those who are followers of
the Sanatan Dharma may from
hence forward take up the prin-
ciples of Sanatan Dharma in the
spirit of the Bhagwat Geeta.
There is no bar for any one to
take up the eternal principles and
persons who are lowborn even
they can also go back to Godhead.
That is the version of *Srimad Bha-
gwat* as well as of the Supreme
Lord Himself. People should be
given chance to take advantage
of this opportunity. Because the
Bhagwat Geeta was spoken in the
land of Bharatvarsha every
Indian has the responsibility to
broadcast the message of real
Sanatan Dharma in the other
parts of the world. The misguided
men of the world specially at the
present moment are suffering too
much in the darkness of material
atmosphere and the result is that
the so called advancement of
learning has helped the foolish-
men to discover a lethal weapon
called by the name of Atomic
Bomb. They are practically on
the verge of ruination. Because
as soon as there is a declaration
of war no body knows what will
happen to the human race on the
earth. The Sanatan Dharma will
teach them about the real thing
of life and they benefit by such
propagation of Sanatan Dharma.
The Lord says in the Bhagwat
Geeta that persons who take up
the preaching work of the Sanatan
Dharma principles are the dea-
rest of all to the Lord. The Lord
gives them assurance of going
back to Godhead. If a man can do
good to a fellowman it is to awake
him to the importance of self
realisation in human form of life.
The highest stage of perfection in
human life is to surrender one-
self in the service of the Supreme
Lord and by doing so one be-
comes the real Mahatma. The
definition of Mahatma is there
in the Bhagwat Geeta.